

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, NOVEMBER 2, 1899.

NEW SERIES, VOL. 1, No. 49

This office acknowledges the receipt of a neat tract of 16 pages on *The Kingdom and The Church, and The Churches*, by Rev. L. R. Burress, of Geeville, Miss. It is a strong presentation of the church question.

Read in another column "Meteor Shower in November." No doubt all will wish to witness this magnificent display of fireworks in the ethereal regions. Remember it occurs on November 16th, between 1 a. m. and 6 a. m.

The First Baptist church of Nashville has called Dr. Lansing Burrows, of Augusta, Ga., to its pastorate. Augusta is protesting strongly against the Doctor's going from them. It is not yet known what conclusion he will reach.

Pastor Price, of Winona, is in a meeting with Pastor Glenn, at Water Valley. We are expecting to hear good things of this meeting. Pastor Glenn is a new man in our State, but he takes hold of his work like he expected to live and die with us. May God's blessings be upon the work of his hands.

President McKinley has issued his thanksgiving proclamation, naming Thursday, November 30, as the day. This is a good custom, and we honor the chief executive of our great commonwealth for his timely and hearty proclamation of this national thanksgiving day.

Pastor E. E. Thornton of Booneville has accepted a call to New Albany for all his time. The New Albany church is strong and is pushing to completion a beautiful brick house of worship. This is a fine field for the expenditure of some of pastor Thornton's characteristic energy. We hope to look in on you, brother, sometime in the near future.

Rev. Luther Little has been unanimously called to the First Baptist church, Fort Worth, Texas. This is quite complimentary to our young brother, who will worthily wear it. Bro. Little is a

Mississippian and an *alumnus* of Mississippi College. Men receive at our College that careful instruction and rigid training which qualify them for places of great usefulness and responsibility.

Do not fail to read Secretary Rowe's announcement in this issue. It is based upon a recommendation of the Convention Board, approved by the Convention at Aberdeen and printed on page 42 of State Minutes, and is as follows:

"The Convention Board recommend that in November of this year, collections be taken in all our churches, and an effort made to get rid of the whole matter, or as much of it as is possible. There are a number of our places occupied by our missionaries where our great need is a house of worship, and we earnestly plead for this cause that consideration which it demands."

Brethren, let us rise up simultaneously all over the State and demonstrate how easily we can do what Dr. Rowe asks us to do. We ought to contribute liberally to this fund so that the cause would not be hindered from lack of funds with which to build houses.

Several brethren have asked us to print in *THE BAPTIST* itemized acknowledgments of funds received for different purposes, such as contributions for building church houses and pastor's homes. It would afford us real pleasure to do so, but our limited space will not permit. Of course it seems to each brother a very small matter, and it possibly seems a little thing in us to decline the requests. We would be glad to publish everything the brethren wish published; but it is simply impracticable. Last week there were thirteen good brethren representing worthy causes, who asked for space in *THE BAPTIST* to make acknowledgments of itemized lists of contributions from sundry parties, some in the State and some out for various objects. The printer said the matter would fill something over three pages. We are using our best judgment in printing in the columns of *THE BAPTIST* such matter as will best subserve the interests of the cause

of our common Lord. The brethren have been so generous and kind in their judgment of our views in all matters, until words fail to express our gratitude to them.

It is yet too early to speak finally on the fever situation in Jackson. But there are some things that are clear and might just as well be stated now as any other time. There is no reason that occurs to our mind why we should not state things precisely as they appear to us. We are not conscious of having any friends to reward or any enemies to punish in connection with the prevailing fever in Jackson. We have been here at our business since the first announcement of yellow fever to this good hour, and have closely observed the actions of the people and the doctors. The views and feelings of the citizens have been like the surface of a troubled sea, very uneven. Sometimes the Spirit of the people has been very low, and at other times a feeling of reassurance has possessed them. There is no doubt that the business has suffered severely. A leading dry goods firm has just filed a petition in bankruptcy and assigns as the reason, the quarantine. As to the fever itself, it has been nothing like as bad as the people outside of Jackson have imagined. According to a conservative estimate 9,000 of Jackson's citizens have remained in Jackson. Out of these 9,000 only 55 have had fever at all; and only 27 of those who did have it have died, even if you count every death in Jackson since September the first a result of yellow fever, which is not true.

There are very few towns in the South of the size of Jackson whose mortuary list for September and October is less than Jackson's, notwithstanding they have been exempt from fever and Jackson has had it all these two months. It can be said safely now on the authority of some of our best physicians that we have had no yellow fever epidemic. And it is equally certain that this fever has been very slightly contagious, and just as certain that its mortality has been very light, nothing like as fatal as ty-

phoid or hematuria fever. We are thoroughly convinced that the doctors, even the experts, have been very much puzzled by the queer turns the disease has taken. In the first place it has been very difficult for the doctors to diagnose many of the cases; and then it has just hopped about and broken out just where it pleased, and has broken down all the theories of contagion. In some cases where dozens were exposed to one who died of fever not one has taken it. On the other hand, several who were not exposed at all so far as known, have had it. We want to go on record now and here that in our humble judgment the Board of Health has been worth very little to Jackson, while it is costing the people thousands of dollars. As it is conducted, it is a farce, and should be dispensed with.

So far as Jackson is concerned, we are sure the local doctors will handle a yellow fever epidemic just as well without a Board. As to the Board's policy of concealing the names of the yellow fever patients, it seems to be without justification or defence. We see no good that could come from it, and there are many possible evils that might result. The people are in the dark; and a person walking in the dark is liable to all sorts of accidents. However, we trust the trouble is about over; and our hearts should go out in gratitude to our God for so large a deliverance from the scourge. In trying times like these we are passing through all of us will make our mistakes. Let there be no crimination or recrimination, but an earnest effort for improvement on all hands.

The official report of the fever up to date is 55 cases and 10 deaths.

Notice! Wanted!

Seven and one-half months board and tuition in the Mississippi Normal College for \$50.00 and a little work. Four young ladies and six young men wanted to fill these places.

Write to H. B. ABERNETHY, Houston, Miss. Oct. 25-3w

A TEST CASE.

The Mormon church, or Latter Day Saints, was founded by Joseph Smith April 6, 1830, in Fayette, Seneca county, New York. The Mormon church possesses some good principles, but likewise its bad. Preeminently among the bad is the doctrine of polygamy. This seems to be the most distinguishing and prominent article in the Mormon faith. The holy masculine saints emphasize this feature both by precept and example. It is marvelous how a doctrine so revolting to the spirit of Christianity and to every refined thought and sentiment should pose under the guise of Christianity.

On September 26, 1890, when Utah, the present stronghold of Mormonism, was desiring and seeking admission to the union of States, there was considerable interest and comment. It was then that Wilford Woodruff, president of the Mormon church, issued his manifesto, in which he declared that they were "not teaching polygamy, or plural marriages, nor permitting any person to enter into its practice," and added: "I now publicly declare that my advice to the Latter-Day Saints is to refrain from contracting any marriage forbidden by the law of the land."

The Mormon people in two successive annual conferences, representing all wards of the church, unanimously endorsed the manifesto of President Woodruff. So it is evident that not only President Woodruff made this statement and promise, but that his constituency also united with him in assuring the United States that the Mormon church was through with the iniquitous practice of polygamy. These strong protestations from officials and laity convinced many of the leading non-Mormons in Utah that the Mormon people had really made up their minds to live in harmony with our civilization. And our government, accepting these declarations as being in good faith, admitted Utah into statehood. Very soon the Mormons were confronted with a practical difficulty. What were those men who already had more than one wife each to do with them? and what was to be the penalty imposed upon those men who were now living in unlawful cohabitation? The subject at once presented serious complications. As the shortest, and possibly the most equitable way out of the difficulty, a petition was gotten up and presented to the President of the Uni-

ted States for universal amnesty to all offenders. As a result of this petition, on January 4, 1893, an amnesty proclamation was issued by President Benjamin Harrison, in which he granted amnesty to all polygamists who had abstained from unlawful cohabitation since November 1, 1890, provided they would faithfully obey the laws in future. On September 24, 1894, a second amnesty was proclaimed by President Grover Cleveland. Some had been prosecuted and convicted of polygamy, and had served out their term before these proclamations of amnesty were made. Among this number unfortunately for his popularity, was Mr. B. H. Roberts of Utah, recently elected to the House of Representatives of the Fifty-sixth Congress. It has been said that Mr. Roberts was unjustly imprisoned—that he was innocent. But please remember that he pleaded guilty to the charge of "unlawful cohabitation," and was sentenced to the penitentiary for said offence.

The old adage: "Convince a man against his will and he is of the same opinion still" was, perhaps, never more prominently and certainly illustrated than in the case of this polygamist Representative. Though imprisoned by his own government for violating its laws, he still insists that he is right and the laws of the government all wrong. We quote from a recent article of his in *The Improvement Era*:

"We are driven to the conclusion by this testimony (of Christ) that polygamy is not adultery, for were it so considered, then Abraham, Jacob and the prophets who practiced it would not be allowed an inheritance in the kingdom of heaven; and if polygamy is not adultery, then it cannot be classed as a sin at all. * * *

"It appears to the writer that modern Christians must either learn to tolerate polygamy or give up forever the glorious hope of resting in 'Abraham's bosom'—a hope which has ever given a silvery lining to the clouds which hang about the deathbed of the dying Christian. * * * That which he (God) approves, and so strikingly approves, must be not only not bad, but positively good, pure, and holy. Therefore I conclude, that since God did approve of the plural marriage custom of the ancient patriarchs, prophets, and kings of Israel, it is not at all to be wondered at that in the dispensation of the fullness of times, in which he has promised a restitution of all things, that God should again establish that system of marriage.

And the fact of God's approval of plural marriage in ancient times, is a complete defense of the righteousness of the marriage system introduced by revelation through the Prophet Joseph Smith."

Will this commonwealth allow a man to assist in making its laws whose sentiments, views and efforts are all opposed to the government? This licentious polygamist has been elected to sit in the United States Congress. He goes with the credentials of his state. He must therefore take his seat. Will Congress expel him? We shall have to wait and see.

Senator Mattie Hughes Cannon, plural wife of Angus M. Cannon, is thus reported on the question of the election of B. H. Roberts to Congress:

"Now, there is another question, and one which you would naturally suppose that I would approach somewhat gingerly, but I assure you I do not so approach it. It has been thoroughly discussed in the press of this and I suppose every other state by this time. I refer to the question of his domestic relations.

"There never was a candidate placed before the people for any important position but what every question touching his qualifications and abilities is discussed. Mr. Roberts says he is ready to discuss any question in regard to his qualifications, either as to his domestic relations or otherwise, and so, if he is willing, we, as women of Utah, should have no hesitancy in voting for him.

"If he is willing to make himself a test case, if the question should come up as a test case on the marital relation in the dominant church in Utah, I know of no one better qualified to meet the issue than B. H. Roberts, and it will amount to simply this, if the Congress of the United States decides to unseat him we will know better than to send such a man again.

"It may result in Congress saying 'this is a question that does not concern us. Settle it at home among yourselves.'"

If Mr. Roberts is permitted to sit in the House of Representatives, and his position in regard to polygamous cohabitation is thus vindicated, the last barrier to polygamy in Utah will be completely swept away. If we must prove a new marriage ceremony in order to convict, that is something which could not be done even in territorial days when all the marshals, attorneys, courts, and juries were anti-Mormon. To secure conviction, even under such

favorable circumstances, we had to depend upon the proofs of polygamous cohabitation. Let Congress sanction the position of Mr. Roberts, and there will be such a floodtide of polygamy as there has never been before in this country.

Faith and Regeneration.

BY H. F. SPROLES, D. D.

In their discussions brethren differ as to which precedes. As presenting common ground, it is said that we cannot separate them chronologically, in point of time, as there cannot be an unregenerate believer, or a regenerate unbeliever; but that we can and must distinguish them logically and place regeneration first, since there can be no manifestation of spiritual life before spiritual birth, no expression without impression.

Why should we separate or distinguish them? Did Christ and his apostles do it? It is safe to follow them. I gather that they co-ordinated these graces, made them equal in order and rank and degree, without any subordination. John, in his 1st Epistle 5:1, says: "Every one who believes that Jesus is the Christ has been begotten of God." I do not see an intimation here as to the time—relation or logical sequence of faith and this divine begetting. Every one who is begotten of God has also believed that Jesus is the Christ. The same apostle in his Gospel (1:12, 13) teaches that to believe, to be born of God, to be a child of God, are kindred and inseparable ideas. "As many as received him to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." I see here not a possibility which faith opens, but a great privilege emphasized of becoming children of God through faith in Christ and birth from God. Stevens in his *Johannean Theology* says: "The complete co-ordination of receiving Christ, believing on Christ, and being begotten of God shows that faith is not here contemplated merely as a condition precedent of becoming a son of God. To believe, and to be begotten of God are two inseparable aspects of the same event or process, and in being begotten of God one becomes a child of God; equally, therefore, does he become such in the very act of believing. Faith, therefore, does not merely make sonship to God possible; it is the actual entrance into the relation of sonship

so far as man has to do with constituting that relation."

We can see how faith in Christ and being born of God are co-ordinate. Birth means fatherhood and childhood. The chief distinction of a father is that he has communicated a life like his own, and the very idea of a child is that he has received the imparted life of his father, and therefore bears his image as well as receives existence from the power of the parent. Jesus Christ is the mediator of this life. In the new birth it comes out of God through Christ. It is written: "He that believeth on the Son has everlasting life"—not merely shall have life in the eternal world; not, simply has life now that will endure forever; but has here and now the very life of the eternal Father. Not the duration, but the quality of the life is emphasized; and it is enduring because it is the imparted life of the eternal Father. This life has been communicated to everyone who believes in Christ, and who is therefore a child of God, having received life from him. To believe in Christ is to recognize and appreciate and accept him in his revealed character and work, literally to believe into him, to share his life." To believe is to have the Son (1 John 5:12); it is to receive Christ (John 1:12); it is to enter into the possession of eternal life (6:47).

There is a richer truth and more practical. God is father and imparts his own life to man in the birth from above. Man receives that imparted life and becomes a child of God, sharing the life of the eternal Father, and entering the divine family. Now, what is that life? The general idea is that it is something distinct from faith, something that the extended hand of faith receives as a reward of believing. He who believes begins to look around for his reward, for the life, that is the product of the birth from above. He does not know exactly what he is seeking, does not recognize it, and generally concludes that he will not get this reward of faith in any degree until he enters the eternal world. Is not this the truth? He who is believing has eternal life, not only as a present and enduring possession, but also in his very faith, so that believing is itself the imparted life of the Father going back in answering affection, in trust and in fellowship and devotion. Faith is not an act done once for all, but a character and life. To really know Christ, to trust in him, to love him is itself eternal life, the life of the eternal Father imparted

in the birth from above. For Jesus said: "This is life eternal, that they should know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:13.)

The Health-Restorer and Health-Maintainer, Dr. M. A. Simmons Liver Medicine, Strengthens the Nerves, makes you Plump and Comely, and Enriches the complexion with nature's choicest colors.

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Eating Sores, Tumors, Ulcers, Cancer of the Nose, Eye, Lip, Ear, Neck, Breast, Stomach, Legs, or Arms, are all curable by B. B. B. (Botanic Blood Balm), which is made especially to cure all terrible blood diseases, Persistent Sores, Blood and Skin Blemishes, Scrofula, that resist other treatments are quickly cured by B. B. B. (Botanic Blood Balm.) Skin Eruptions, Pimples, Boils, Itching Eczema, Scabies, Blisters, Red or Brown Patches, Blisters, Catarrh, Rheumatism, etc., are all due to bad blood, and hence easily cured by B. B. B. B. B. does not contain vegetable or mineral poison. For sale by druggists everywhere. Large bottles \$1, six for \$5. Send 2 stamps for postage on free sample bottle, which will be sent by return mail. When you write, describe symptoms, and personal free medical advice will be given. Address Blood Balm Co., Atlanta, Ga.

Importance of Bible Study.

It is delightful and profitable to read the Scriptures as we would read any other book. But there is a marked distinction to be made between merely reading the Scriptures and that of studying them. A student does not think to comprehend the meaning of his text books by the casual reading of them. He must study long and hard to be able to grasp the thoughts therein contained. If study is necessary with ordinary books, it is much more necessary with the Book of books. We cannot lay too great stress upon the importance of Bible study. We should study the Bible for what it contains. It is the oldest and most authentic history extant. It is the only reliable book that tells of the creation of the world and the origin of man. All men ought to feel an interest in their origin. All men ought to feel an interest in how came this world into being. It is only in the Scriptures that we can certainly know what was "in the beginning." While some of the classics have been supposed to refer to the flood yet the Bible is our only record of the antediluvian world.

We must look to the Scriptures for the chain of human succession from Adam to Noah and from Noah to Moses. The rise and perpetuity of the Hebrew nation is written in the Bible, a book of the most interesting history ever written, but its poetry cannot be excelled. Moses, David and Isaiah justly rank among the world's best poets. Their themes are the most lofty, their imagery the most enchanting, and their

language and style the most elegant.

The Scriptures contain the most wonderful code of laws ever written. These laws have become the basal principle of the statutes of Great Britain and America. The man who has never studied the divine laws as given in the Bible, would be astonished to see how every character of crime is punished, how justice is meted out in an even scale and how strong a bulwark is thrown around the virtuous.

The highest code of moral ethics is to be found alone in this book, the essence of which is "All things whatsoever, ye would that men should do to you, do ye even so to them."

We rob ourselves of the great things that God has written to us, if we do not study the scriptures. Much of the sands of golden thought be on the surface, but it is only by the digging down of hard Bible study that we are able to bring up the valuable nuggets that will greatly enrich our minds and hearts.

The central idea of the Scriptures is Jesus Christ, the Savior of men. It is very profitable to read the prophecy concerning the Messiah in the Old Testament and then to see how perfectly it is fulfilled in the New Testament. If we would teach the Bible we must study it. It has been said that all the roads in Italy lead to Rome, so all the teachings of the Scripture lead to Christ. The Scriptures are profitable for doctrine, for reproof for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works. S.

Dr. M. A. Simmons Liver Medicine Quickens the Appetite, Aids Digestion, gives Tone and Vigor to all the functions and fortifies the system against Epidemic influences.

Bro. Hewlett's Dream.

Peter quotes as an evidence of the advent of the Holy Spirit the prophecy of Joel wherein he says: "Your young men shall see visions and your old men shall dream dreams." If the articles of Bro. Hewlett are a fulfillment of Joel's prophecy he must be prematurely old.

Be that as it may his dream contains some excellent things; but it matters not how old one may be, if he undertakes to interpret John 3:5 he needs to be wide awake. In No. 6 of his dream Bro. H. makes the "captain" of his ship say (in answer to the question) "What about the born of water?" "That refers to the passing through

the water, into and out of the water," evidently meaning that it referred to water baptism. If that is the interpretation he intends his "captain" should hold there are some very serious difficulties which this "officer" may never have considered.

First, if John 3:5 does teach water baptism then it reverses the order of the Spirit's work and water baptism as everywhere else taught in the Scriptures, for unquestionably in this passage the "born of water" precedes the Spirit birth. Nowhere else in the Bible do you find this order.

Secondly, the interpretation is borne out by the Savior's own explanation. He says: "That which is born of the flesh is flesh," which Nicodemus, or any one else, would readily admit. He then asserts that the same law of birth holds good in the spirit realm. "That which is born of spirit, is spirit." Now to continue, if "born of water here means baptism, we would be forced to say: "That which is born of water—or baptised in water—is water." If that were the case the "captain" would get on board rather a "slushy" crew.

T. J. MOORE,

Carthage, Miss., Oct. 16, 1899.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle in two months' treatment, and will cure any case above mentioned.

E. W. HALL.

Sole Manufacturer, P. O. Box 218, Waco, Texas.

For sale by all druggists.

READ THIS.

St. Louis, Mo., June 28, 1899.

This is to certify that my wife has been troubled with pain in her back and left hip for years and that in less than ten days after taking Dr. E. W. Hall's Kidney Medicine all pain has left and she feels like a new woman.

D. W. CARLISLE,
Clerk M. K. & T. R. R.,
103 N. Broadway.

C. J. Culppepper, M. D., Moses, Miss., writes: Have used Dr. M. A. Simmons Liver Medicine 10 years for Sick Headache, Dyspepsia and Bilious Colic. Have tried Zella's and Black Draught with indifferent results.

Meridian Fair.

MERIDIAN, MISS., OCTOBER 30TH TO NOVEMBER 4TH.

For above occasion Queen and Crescent Route will sell tickets to Meridian at rate of one fare for the round trip. Tickets on sale daily from October 29th to November 4th inclusive. Final limit to return November 5th.

R. W. BONDS,
Ticket Agent.

Baptist Affairs at Jackson.

BY W. F. YARBOROUGH.

To be sure it is not egotism for us to assume that the Baptists in Jackson have the sympathy of the denomination throughout the State. Three seasons of quarantine and two successive visitations of the saffron plague have had quite a depressing effect on our work. Just as we were preparing to enter on our fall campaign with renewed zeal and enthusiasm the welcome announcement was made, September 10th, that one of our citizens was stricken with yellow fever. While the disease, hardly at any time during the season, has been epidemic and our own people, with a few exceptions, have escaped—many of them refugeeing—yet, with closed church doors, deserted homes, increased expenses, suspended business and a demoralized remnant of stay-at-homes, our church has necessarily suffered, both financially and spiritually. Nevertheless, though "troubled on every side we are not distressed." When the present misfortune came upon us, our future was bright with prospect. While some of our cherished hopes have been blighted, yet, we have strong faith in God and the perseverance of our people who have learned to endure hardness.

We had hoped to make a great stride forward in the payment of our debt and thus stop some of the interest which makes the yoke so heavy to bear. Of course we are going to do our best any way, but that will necessarily fall short of what it might have been. Now besides the individual debt of the church, amounting to \$3,000.00 and interest, there is an additional debt of \$5,000.00 balance of amount assumed by the State Convention a few years since, the interest on which is \$100 per annum. There is still another \$1,000.00 which we expect from the Home Board but which is conditioned on the payment of the rest of the debt.

Now the church, proceeding on her faith in the brethren, has gone forward to completion at greater expense than was at first thought necessary, but she will stand by the undertaking to the utmost of her ability and will without fail meet her part of the obligation. Of course, the Baptists of the State expect to pay their \$5,000.00, but the sooner done the easier. For several years on account of quarantine restrictions and a desire to leave an open field for the College, which had severely suffered, the

Jackson church debt has not been pressed.

This year, however, the disastrous effects of quarantine and fever have not been near so widespread—Jackson being the chief sufferer—farm products have brought better prices and business interests have revived, while the College finances are in much better condition than they have been for the last two years. So in keeping with the arrangement of the last Convention setting apart the month of November for the church building fund it is natural for us to expect the brethren to keep faith with us and come to our rescue. Aside from the Jackson church, the building fund should receive the hearty support of our people, but, from the action of the Convention at Hazlehurst, we feel that we have a special right to expect help now.

About a year ago, before the present pastor assumed charge at Jackson, a brother remarked to him on seeing a letter from Bro. Rowe, that he was tired of these appeals for the Jackson church, but added, "I guess the only way to get rid of them is for us to rise up and pay the debt." He was about right. Brethren, we are grateful for what you have done, but we are too near the top of the hill to stop now, and beg you to put your shoulder to the wheel just a little longer. Let every church in the State remember the building fund and take a collection for it during the month of November, even though it be for some other than the Jackson church. Report all collections to Secretary A. V. Rowe, Winona, Miss.

The Right Hand of Fellowship

H. M. LONG.

When I was a pastor in North Mississippi about sixteen years ago, a sister that had been received into my church by letter, but unto whom, for some reason, the right hand of church fellowship was not given, said to me about four months afterwards: "I have never been received into the full fellowship of the church yet." I inquired the reason of her thinking so. She replied, "They didn't give me the right hand of fellowship."

After disabusing her mind of a false impression, I fell into a train of reflections on the subject. "How many others," thought I, "have the same false conception of this custom, supposing it to be essential to admission into full church fellowship, and hence to the enjoyment of all the privileges of the

church?" I then set myself to observing the matter more closely, and I have concluded that a large per cent. of the membership of the Baptist churches, construe the practice of giving the right hand of church fellowship into an essential ecclesiastical rite, without which one cannot become a full fledged church member.

From a report of a revival meeting by a good brother of average intelligence in a recent issue of THE BAPTIST I take these words: "After which (baptism) a short service was held to receive into full fellowship, those who had been baptized." (Italics mine.) What can this mean, except that after certain young converts had been baptized, the "short service" was held that the right hand of church fellowship might be given to those baptized to admit them "into full fellowship?"

If it does mean this, it of course implies that though the church had voted to receive those converts, and though they had been baptized, yet they could never be regarded as full fledged church members, in full fellowship and entitled to all the ordinary immunities of the church until the right hand of church fellowship should have been extended to them.

I doubt not that the brother I have quoted from wrote his convictions in the quotation I have used, and granting that my conjecture—that a large per cent. of Baptists have a similar conviction touching the practice under consideration, is it not important that pastors and churches call a halt on the subject lest we fall into like condemnation with some of olden times, and some likewise of modern times, who "teach for doctrines the commandments of men?"

There is one reference, and only one in the New Testament (Gal. 2:9) to giving "the right hands of fellowship, and that is merely incidental—having no connection whatever with receiving persons into the church. We as Baptists claim to have a "thus saith the Lord" for our faith and practice, but surely no one will claim scriptural authority for this practice.

But some one may reply, "what harm can there be in it?" None at all in itself, but the evil growing out of it is in the importance attached to it, in construing it as an ecclesiastical ceremony and as prerequisite to full church membership and fellowship. It can be dispensed with altogether without any violation of New Testament precept or example, and it were far better to do away with the practice, than by the observance of it

mislead people. That it is misleading, I think I have clearly shown.

What I have stated of the right hand of church fellowship, may with equal propriety be said of the right hand of christian fellowship extended before baptism to those approved by the church for baptism. It is misleading in that it tends to impress some that without it, one is not qualified for baptism. On this account, it might also profitably be dispensed with in our churches. And in dispensing with both we would get nearer to the Apostolic simplicity in receiving numbers.

But whether we dispense with them or not, in every case where the practice is observed, the pastor should state that neither is essential—the one to qualify for baptism, the other for membership. Columbus, Miss., Oct., '99.

Roger Williams.

This man deserves much as a leader in civil and religious liberty; but as a Baptist he deserves no honor. According to the best authority at hand he was immersed by Ezekiel Holliman, who was not a Baptist. Williams then immersed ten others. He then organized these into a body, which some people are delighted to call the First Baptist Church of America. This took place in the year 1639. In less than four months Williams had denounced his baptism, and his church went to nothing. Let others point to this with pride, if they wish; but I will never, for I belong to a denomination which has a more honorable history than this, though much of it has never been written. In the minutes of the Philadelphia Baptist Association it is recorded that John Callender, pastor of the First Baptist Church of Newport, in 1738 delivered and published a centennial sermon on the occasion of the 100th year of the existence of his church.

As further proof that Roger Williams did not found the first Baptist church in America, read the epitaph of Dr. John Clark as follows:

"To the memory of Doctor John Clark, one of the original purchasers and proprietors of this island, and one of the founders of the First Baptist church of Newport, its first pastor and munificent benefactor.

He was a native of Bedfordshire, England, and a practitioner of physic in London. He, with his associates, came to this island from Massachusetts, in March 1638, O. S., and on the 24th of the

same month obtained a deed thereof from the Indians. He shortly after gathered the church aforesaid and became its pastor.

In 1651, he, with Roger Williams, was sent to England by the people of Rhode Island colony to negotiate the business of the colony with the British ministry. Mr. Clark was instrumental in obtaining the charter of 1663 from Charles II, which secured to the people of the State free and full enjoyment of judgment and conscience in matters of religion. He remained in England to watch over the interest of the colony until 1664, and then returned to Newport and resumed the pastoral care of his church. Mr. Clark and Mr. Williams, two fathers of the colony, strenuously and fearlessly maintained that none but Jesus Christ had authority over the affairs of conscience. He died April 20, 1676, in the year of his age, and is here interred."

This clearly proves that the First Baptist Church in Newport was organized at least one year before Roger Williams' fiftful attempt to become a Baptist. There were Baptist churches in Massachusetts before this church was organized. There were also Baptist churches in Virginia before 1639.

J. R. SUMNER.

B. Y. P. U. Convention.

The eyes of all young people of Mississippi—and that is such an elastic phrase as to include everybody—should be now turned toward Canton. In view of our State B. Y. P. U. Convention to be held there, let me state some things about E. E. Chivers, D. D., General Secretary of the B. Y. P. U.

My information is gathered from *The Baptist Union*, the young people's paper, published in Chicago. The B. Y. P. U. A. is a National organization, meaning the Baptist Young People's Union of America; it is as if the Northern and Southern Baptist Conventions were to consolidate into a National body. Of this great host of young Baptists, Dr. Chivers has been secretary for nearly three years; to be explicit, since March 1st, 1897. Prior to this date, he was district secretary of Missions for southern New York for two years. It will be seen that the young people to be apt pupils, must be true missionaries, as their national leader.

Dr. Chivers is not an American, having been born in Wales on the eighth of October, 1850. Scarcely out of his teens he came to America and preached the first Sunday after having landed. The scene of

his first sermon was Waterford, N. Y., which church he pastored for a while. I say "for a while" because Buffalo became jealous of Waterford and called their pastor to the Lake City. This was in the fall of 1872. He remained in Buffalo 22 years, until he became the district secretary of Missions for southern New York.

There are many witnesses of the executive ability of E. E. Chivers. Behold the Buffalo church, young and weak, thus presenting a laborious field. Having organized with 87 members, Dr. Chivers left them with 700, and that after having sent off from his church a large colony, which is now the flourishing Emmanuel church. His missionary enterprises, and the new life infused into the B. Y. P. U. A. all prove him a man of God.

To hear him speak; to be charmed by the quaint Welsh accent; to be spell bound by his magic; to be thrilled by his spirituality, are some of the pleasures we hope to once more enjoy at Canton.

One of his former parishioners says: "He brings beaten oil into the sanctuary. He never says things that are not worth hearing. Anything he may have to say in public from a prayer-meeting talk to an address on some great occasion is sure to prove worthy in matter and appropriate in manner." He is unselfishly devoted to the work of Jesus.

W. A. HAMLETT.

Grenada, Oct., 1899.

Slang.

All deviations from pure English is slang. It is a dangerous habit. The evil has invaded every sphere of American life. Orators grow in the estimation of the masses, in proportion to their use of slangy, and too often vulgar, expressions. Young people's ability to entertain and the success with which they do so, is measured by the amount of slang used. Even the sacred precincts of our pulpits are sometimes invaded by this serpent of evil, and some men would fain substitute a vulgar anecdote for the Spirit's power, in preaching successfully the Gospel. The signs of the times are not altogether flattering. It does not require a pessimist to observe that we are talking wrong. Our tongues are little members, but they are sowing seed in our "land of speech" that are even now springing up and producing harvests of evil. "This is not an age of poets and splendid conversationalists, because it is too practical," was the remark of a man who

should have known the magnitude of the error of his statement. "This is not an age of poets," that is true. And that it is not an age of "splendid conversationalists," is equally true. The cause of the former may be the extreme practical notions of the age; but the cause of the latter is not found in our practical ideas, but in our talk. The best way to learn is by doing. Our language is sure to be just as we talk it. Our standard is not high enough; and the tendency of the age is to lower it. Where will it end? What is to be the final outcome of our "foolishness of speech?" What ideas of "purity of style" are we transmitting to our children and the generations that are to follow? To what ideas of fiction will they aspire when we are gone? These are questions of no mean proportions—questions that we can ill afford to treat with indifference. Observe the drift of the masses; see our platform orators, our political speakers and public lecturers. How little many of them regard the importance of pure language! It will astonish one who has never given the matter careful thought. And yet those who are guilty are not altogether guilty. They are forced to speak as they do, that they may get the ear of the people. Their addresses are to be heard by the people and their style must approximate to the ideal of the people!

Wit, humor, etc., are not here condemned. These in place are appropriate. But when will the people learn that wit is one thing and slang quite another? Humor is a form of purity; slang is a form of vulgarity and ought to be hissed to the echo. So fearfully have our platforms been abused, that many of our best orators can scarcely command a respectable audience, where a very ordinary speaker, loaded to the teeth with slang and vulgarity, can hold packed houses "spell-bound" for hours, by the power of his eloquence (?) Who knows what constitutes "eloquence" in these rapid times? But the evil does not end here. Approach many of our younger people on a theme that requires the proper use of pure language, and observe the silence! Why this? They are "weighed and found wanting." It is said but for the impurities in water and the insects in certain berries that neither would be palatable. Be that as it may, one thing is sure. But for the impurities in our mother tongue, many of our young people could not be recognized as first-class conversationalists. Regret-

fully let it be penned; silly, light remarks are at a premium. But to the saddest part of my subject: With many people, some of them ministers, of great denominations, the best preacher is he who can use slang to the best advantage. It is the opinion of this unworthy child of God, that if men must resort to slang and vulgarity in the pulpit in order to gain souls for Christ, then preaching the gospel is a failure.

But, 1. It is not God's way of saving the world.

2. Religious themes, the purest themes, should be discussed in purest language.

3. It robs the holy ministry of half its sacredness. Whatever else may be abused or degraded, give us a pure gospel couched in pure language. All our ministers have not had the advantages of a finished education and none regret it more than they who have been thus deprived. All, however, can avoid slang and foolishness, and especially in the pulpit. These thoughts are in the writer's mind. He hopes he may not step beyond his sphere. There is not a young man in the State who feels more keenly than he, his incapability to advise wiser heads than his. It is not written for the sake of advice, but in the hope of doing good. Personal: I desire to state that I am not disgruntled. Have no selfish motives prompting me. Never expect to be a platform speaker, or a politician. My "courtship" days are over and therefore I sustain the relationship of an "old gentleman" to society and all its foolish costumes. And as I am only a Baptist preacher, certainly no one will try to supplant me by the use of slang. R. A. GAYIN. Okolona, Miss.

A Request.

I would be glad if Bro. Rainwater will give us his definition of regeneration that we may know "where we are at." I will beg to add that the Apostle Paul teaches, or at least I so understand it, that faith is the gift of God.

J. R. SAMPLE.

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Jul. 1-17

Reminiscences.

A letter just received carries me back in memory to New Orleans over fifty years ago. I was then engaged in the publication of the *Southwestern Baptist Chronicle*. Every Thursday evening about dusk, 2,500 papers were brought to my office to be folded, addressed, and enveloped for the mail. They had to be in the post office by Saturday noon. There was no time for supper, nor for sleep, nor for breakfast, save a cup of coffee—for we could not afford to pay for help.

Under these circumstances I most gladly welcomed the presence and aid of a friend, Bro. James L. Furman, who put in his appearance nearly every night. He was then an honored teacher in the public schools. In 1850 he accompanied my brother, Rev. Wm. C. Duncan, D. D., to France and from thence went to Italy. A year or two later he engaged with the writer in the publication of the *New Orleans Baptist Chronicle*, but subsequently went to St. Landry parish in his chosen profession.

Bro. Furman is now, I think, senior deacon of the First Baptist Church, New Orleans. He is no longer a young man, but for efficiency in work and faithfulness to duty cannot be excelled. Let him hear of a Baptist family moving to the city, and he will search them out, if possible. This is a matter too much neglected by most of our churches, not only in our larger cities, but in smaller corporations. As a consequence numbers are lost to our denomination, either in dead letters or driftings to other folds.

How I would like to attend the Mississippi River Association, to which the First Church, New Orleans, belongs. Before the civil war it was my privilege to be its clerk quite often—but I've never met with it since. Its meeting, this year, has been postponed to Saturday before the first Lord's Day in November, on account of quarantines. The Coliseum and St. Charles Avenue churches are expected to join at this season—if so, they will add to its strength and activity.

My old friend writes: "We are delighted with our new pastor, Bro. C. V. Edwards, from Central City, Ky. * * * But we are hoping for still better things; looking and praying for a deeper, genuine and extensive revival. Five recent baptisms and some by letter," to report. May the Lord abundantly bless the church and make it a power in the city. The writer was a member of it from 1848 to

1854, and did his first work in its Sunday School—he became a member again in 1860, and so continued till dismissed to Meridian.

L. A. DUNCAN.

Meridian, Oct. 24, 1899.

To Stimulate a Sluggish Liver, Banish Biliouness, Disperse Dyspepsia, Prevent Sick and Nervous Headache, use Dr. M. A. Simmons Liver Medicine.

Proper Course.

TO THE BAPTIST.

I regret very much to have to write an article on this question but feel it my duty to use my pen in opposing the course that was pursued by the enraged mob of citizens organized in the community in which the awful and unlawful crime was committed, on the date of October 18th, near the village of St. Ann's, about 8 miles northwest of Carthage, the county seat of Leake, of which you will see a fully detailed account in our newspapers, but being a true Christian, and a citizen of the county I feel it my duty to God and to every loyal citizen to oppose the course pursued by the mob, and openly and emphatically assert that their course was barbarous, uncivilized and unchristian-like, and is a stain that rests upon our county and State; and a sin that men will have to be accountable for at the judgment bar of Almighty God. Nor do I believe that the Holy Scriptures will uphold any true Christian in such acts, or for agreeing with those that do pursue such an unlawful course? I sadly regret that mortal man should ever become so degraded as to stoop so low as to commit such a crime as did those implicated in the outrage committed in our county and State. But since it is a fact, then the proper course to pursue would have been to take the perpetrators of the crime into custody, surrender them to the civil authorities, called a special session of the court, give them a fair trial, and if found guilty, then execute the law in its strictest sense, and meet out justice to them. And if the civil law failed to give them justice and to protect us and our loved ones from such outlaws, then it is the duty of every true and loyal citizen to see that they get justice and that the outlaws give their lives as prescribed by law, for the lives of the innocent ones that they took. By so doing we can protect our mothers, sisters, wives and innocent children from the outlaws and villains. And upon the authority of God's word, I assert that if the Christians throughout our land and country would organize themselves as a body against such out-

rages, and would use every legitimate and available means to protect our loved ones, that it would only be a short time until such villains would not inhabit our fair Southern land and our loved ones could rest in peace and happiness. My prayer is that every true Christian may wake up to a sense of his duty toward God, right and justice, and then execute it to the very best of their ability. If God be for us who can be against us. Rom. 8:31. "Commit thy way unto the Lord, trust also in him and he shall bring it to pass." Psalms 37:5. And if we abide by God's commandments we shall upon that great and final judgment morning have pronounced upon us, "well done thou good and faithful servant; thou has been faithful over few things, I will the ruler over many."

Your brother in Christ,
J. G. GILMORE.

Dr. M. A. Simmons Liver Medicine has greatly benefited others and is reasonably certain to do you good. Try it.

Aberdeen Letter.

DEAR BAPTIST:

Our people here abide beneath a shadow. Pastor McMillin has resigned amid a unanimous protest. The Hattiesburg church called, called loudly, earnestly and successfully. Their former pastor, L. E. Hall, whose success at this prosperous South Mississippi city has been most glorious, resigned, being led by the Spirit to a larger field, and this new under-shepherd, Mr. McMillin, is to occupy, commencing with the first Sunday in November. Rarely has a pastor given up a church under such general protest of both church and people. "All things work together for good," but for which there is little happiness in the circumstance of this separation.

Allow me to say, Aberdeen is one of the prettiest business towns in the State, but at the same time its people are, as a rule, far from being what they ought to be—a church-going community. In an earthly sense they seem to be prosperous, cultured, with good schools and excellent church facilities, but the different denominations, Methodist, Presbyterian, Campbellite, Episcopal, Catholic and Baptist, all together, do not command an aggregated congregation equal in numbers to the membership of the Methodist organization which is greatly in the lead numerically. How sad!

Notwithstanding all this, I shall venture a prophecy favorable to the future weal of this God-favored little city; before another decade

—I may not live to see it—Aberdeen shall be religiously revolutionized, and become a leading centre of our North Mississippi Zion.

ST. CLAIR LAWRENCE.

Aberdeen, Miss., Oct. 19, 1899.

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A PROMINENT MINISTER WRITES.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. Rev. C. C. Davis, Eld. M. E. Church, South. No. 28 Tatnall St., Atlanta, Ga.

A PROMINENT MEMPHIAN WRITES.

Dr. H. Mozley, Atlanta:—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. Rocco.

206 Hernando St., Memphis, Tenn.

A CARD.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid \$500 for the relief it has given me at a cost of two or three dollars.

H. A. BEALL.

Clerk Superior Court Randolph county, Ga.

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Why I Am a Baptist Only.

A DREAM.

BY R. G. HEWLETT.

No. 9.

As I slept these words seemed to be whispered in my ear: "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other." Then the question came, "Are not those sailors on shipboard, that enlisted elsewhere, trying to serve two masters, or two mistresses, which would be the same in principle and fact?" Then I dreamed that I had two wives and was trying to give each half of my heart, and was trying to divide kisses and caresses, etc., equally between them. I soon found this a hard and unsatisfactory task, unsatisfactory both to them and to myself. So I decided it would be better to have no wife than two wives. If I had none I could get one, but having two the difficulty lay in getting rid of one.

Then in my dream the tables were turned, and I was the fellow that was duplicated. In short, my wife had two husbands, and claimed to give each of us just half of her heart, and otherwise divide marital blessings equally between us. This arrangement proved a vast deal more unsatisfactory to me than the former. I decided that half a wife was a long ways worse than none. So I vacated and gave my duplicate full possession. In a wife I must have a whole heart or none. Other thoughts are sickening.

Then I wondered how it was with Prince Emmanuel. Was he satisfied with a divided heart and a divided service? Or was it with him as it was with me? All or none? I was sorely puzzled over this, but Captain Pistos happily came to my help. As he was passing I submitted the question to him. "Emmanuel," he said, "will be satisfied with no half heart or half service. When he said 'Son, give me thine heart,' he asked for the whole heart, not a part, and he requires a single hearted service, declaring that 'no man can serve two masters.' There were some of his sailors in the long ago that he threatened to cast out and totally reject because they were lukewarm in his service. He told them he preferred they would not pretend to serve him at all than to serve him with only half a heart."

"In the olden time when the servants of Emmanuel's father depart-

ed from his ways and laws, and took up with other things, He charged them with spiritual whoredom, and threatened to destroy them if they did not repent and turn, and when they refused to return he destroyed them utterly. And so it will be with these sailors that are forsaking Emmanuel's ship and service and running after other things. Thus acting, they cannot reasonably expect anything but condemnation from him. Men can and do doubtless commit that which is spiritual whoredom in Emmanuel's light, now as surely as it was committed formerly." With this answer, the captain passed on. While I never shirked duty, no matter how difficult and dangerous my task might be, yet I delighted in spare hours from work, so that I might read the book given me by my friend Vangelistes, and inspect through my telescope, pistis, the ships that sailed upon "The Sea of Time." And this I was advised to do by Capt. Pistos. He told me the book contained all the laws given by Prince Emmanuel for the government of his ship, and its management, and that I could not be a first class sailor without being familiar with its teachings, and that it was by a knowledge of its teachings and looking through the telescope, pistis, that I would be able to learn the true character of the ships about us.

Our ship's course lay along the right side and near the borders of "The Sea of Time," on toward "The Strait of Distinction" through which we were destined finally to pass into "The Ocean of Eternity," where we would sail forever.

There was a fine library on ship board, to which all hands had full access. Among the books here, I found several that gave accounts of the events occurring on these waters since our ships began sailing here. I derived much pleasure and profit from reading these. I found them to corroborate the statements made to me by Capt. Pistos about the happenings to our ship while sailing these waters. Only the Captain had not told me the tenth part of what had occurred. We had a very old sailor on shipboard, with whom I soon got acquainted, named "Historiens." None of the present crew could remember the time when he was not on shipboard. He had sailed with the ship quite as long as Capt. Pistos, and knew a great deal about the ship's course in the past, and the incidents of the voyage.

He and I soon became special friends. I was much benefitted by his conversation. For many hours did I listen to his tale telling about

the many wonderful things that had happened to our ship and its crew in the centuries gone by.

At this time my friend, Vangelistes had been absent several weeks, on a recruiting expedition, and I was anxious for his return, as there were several things I wished to talk with him about. One evening just at sunset, looking westward through my telescope, I spied him coming in the distance, nor was he alone. He had a nice company of recruits. Reaching the shore near the ship, they took to the water like ducks, only, unlike ducks, they failed to swim, but they soon reached the ship and were helped on board with much rejoicing.

Literary Note.

The College Man's Number of *The Saturday Evening Post* (of Philadelphia) though planned primarily to appeal to university men, past and present, will interest all who care for the short story at its best. Robert W. Chambers, in "The Spirit of the North," tells of the adventures of a party of Columbia naturalists and their quest of the dingee—hitherto supposed to be extinct—in the unknown country behind the Hudson Mountains. This story is a rather remarkable combination of exciting action and inimitable humor. Charles Macomb Flandrau (author of Harvard Episodes) contributes "Prince Protococoff and the Press Club," an irresistibly funny episode of Cambridge life. Jesse Lynch Williams (author of Princeton Stories and The Stolen Story) chronicles "The Great College-Circus Fight" between Princeton students and a passing Wild-West Show; and Arthur Hobson Quinn (author of Pennsylvania Stories) tells the story of "The Last Five Yards."

Among other contributors to the number are President Benjamin Ide Wheeler, who discusses the regulation of college athletics; Thomas Wentworth Higginson, who describes the college life of our grandfathers, and President Nathaniel Butler, of Colby College.

The College Man's Number will be on all news-stands October 26.

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"He maketh his sun to rise on the evil and on the good." This beneficence to just and unjust alike was the proof, not of God's moral indifference, but of his measureless long-suffering and his passion to redeem.—David W. Forest.

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BY LAURA BURNETT LAWSON.

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Pure and gentle,
Whose soft words can reach the heart,
Touch the wound that aye is aching,
Calm the tempest o'er it breaking,
Barren lives to beauty waking—
Helping each to do his part.

Give us women,

Strong in duty,
Who with weak but mighty hands,
Lift the fallen ones to labor,
Help the needy find his neighbor,
Guard a dove and sheathe a sabre—
Meeting o'er the day's demands.

Give us women,

Rich in mercy,
Who as gentle women can,
Give the line to shipwrecked brothers,
Words of cheer to heart-sore mothers,
Lights to darkened lives of others—
Planting love 'twixt man and man.

Give us women,

True and faithful,
Who the bitter cup will take,
Seek a rainbow in the draining,
See their burdens uncomplaining
Thy blood-drops their paths are stain-
ing—
Bear it all for Jesus' sake.

From the Secretary of the Central Committee.

Perhaps some have been looking for the Secretary's report from Woman's Work for the quarter which closed with September. Owing to the meagre reports sent in by the different societies and the failure of so many to make any report at all, it has been thought best to withhold any report until the close of this quarter, one month of which is nearly gone. It is sincerely hoped that the Sunday-schools over the State observed the special service provided by the W. M. U., in Baltimore. This service was in the interest of Home and Foreign Missions—the annual Missionary day of Southern Baptist Sunday-schools. The two boards representing these departments of our work are very much in need of funds. The Sunday-schools can be made fruitful sources from which large sums can be obtained, if they are only brought to see the importance of the Lord's work beyond their own bounds and made to appreciate their own strength. Only a few more weeks now and our efforts are to be directed toward bringing our societies, Sunday-schools and churches to a united and liberal Christmas offering. It is the earnest desire of our State Central

Committee that great things may be achieved in arousing our denomination all over the State to the importance of our Mission work, both at home and in foreign lands.

"Shall we whose souls are lighted,
The lamb of God deny."

The literature especially prepared for this service will be as widely distributed as possible. I should deem it a pleasure to send it to any and all who desire it, whether they are working within and under the direction of a society or simply as individual church members. A collection from every Baptist church and Sunday-school in the State is what is sought to be accomplished.

I may be allowed to insist in closing, that all our societies promptly send in their reports at the close of this quarter.

Mrs. Wm. R. Woods,
Secretary Central Com.

A Beautiful Day.

The 25th day of October was an ideal autumn day. By 10 o'clock a. m., a goodly number of ladies of the Baptist church had assembled, by invitation, at the home of Sister W. F. Parsons, where a hearty welcome awaited them. Soon the number grew to eleven, the autograph quilt pieces, the *sine qua non* of the occasion, were brought forth, needles and thimbles in order, and one of the happiest days in the history of the Brookhaven W. M. S. had begun. In sweet fellowship and delightful social intercourse, over nimble fingers and bright-hued squares, the morning passed away. Just before dinner Mrs. Parsons, who is one of our most self-sacrificing workers, requested devotional exercises, and that Mrs. R. J. Boone conduct the same. This service seemed especially sweet and sacred, coming as it did in the midst of a busy day while hands and minds rested from toil. Just before dinner was announced Dr. J. W. Bennett, who has been called the "Solomon of Brookhaven," and who certainly is one of our most benevolent and beloved citizens, arrived, and by request led the way to the dining hall with Mrs. Vance. The good doctor had just passed his 72nd birthday, and our president her 79th,—both full of good works, in good health and in the active pursuits of life. After the delightful menu was served music furnished diversion until Sister Vance was requested to hold a called meeting of the society. She confessed to knowing of no "business" to be done, but her co-workers wished in

this formal way to present to their aged and beloved president the autograph quilt she had inaugurated and for which she had so diligently labored that a large part of the \$40.00 already realized upon it, was due to her efforts. Sister Vance responded feelingly to the presentation by Mrs. M. A. Hurst. Appreciative remarks were made of the president's faithfulness and zeal which so effected the dear saint that she could not refrain from kneeling down and pouring out her soul in prayer—an entreaty that must have echoed through every heart. A vote of thanks was also heartily extended Mrs. Parsons for the pleasurable day, after which this most obliging of hostesses again invited the company to the dining room where cream and cake abounded, amid the sweetest of influences. Later, adieus were regretfully spoken and this day of days drew to a close. May God bless the family whose hospitality was so cordially extended and so much enjoyed!

LENA M. HOBBS.

Brookhaven, Oct. 25, 1899.

Woman's Meeting of Rankin County Association.

DEAR SISTERS:

I thought the secretary would write up the proceedings of the Woman's meeting in Rankin Association, rather waited on her to do so; it seems she has done likewise. The meeting was well attended. I believe the spirit of the Master was with us. I trust some good was done. We have only two organized societies in this Association—Fannin and Pelahatchie. Fannin reported \$35.88 divided among the different works of the society. I failed to get the report from Pelahatchie society; the representative was sick; think perhaps it was handed to the secretary after the meeting was over. One or two other churches have had societies, but had allowed them to disband. Many of the sisters expressed a willingness to try to organize.

This meeting enabled me to take a view of the possibilities of the work in the field. The field is difficult; real pioneer work before me! I believe with strong faith, much praying and great sacrificing the work can be brought in line. It has been well said, "that women when informed and convinced of their duty, are as a rule faithful to perform it." I hope the sisters will take up this work in a womanly way, imbibing more of the Spirit of Christ, as did Mary, bringing "the best for Jesus." "Service is



SEARS, ROEBUCK & CO., CHICAGO

the natural expression of love; the love which is unwilling to sacrifice, is only a sentiment of fair blossom from which no fruit can be expected." The efficient secretary, Miss Sudie Patrick rendered valuable service in the meeting. She is an intelligent, accomplished, christian young lady. Mrs. Kendry, daughter of Rev. T. J. Miley conducted the music. The people of Mayton are given to genuine hospitality. My home was with my pastor, Rev. T. J. Miley, who had just completed an excellent two story building. I felt at home, as in my own "humble cottage." In company with Miss Sudie Patrick and her cousin, Miss Patrick, Mr. J. T. Longmire and wife, I spent Saturday night most pleasantly, at the hospitable home of Mr. H. Jones.

MISS CLARA BOYD.

Goshen Springs, Miss., Oct. 28, 99.

CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

Prof. W. H. PEEKE, F.D., 4 Cedar St., N.Y.

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A Prodigious Misfit.

A credited exponent of the Chicago University, "Divinity School," Prof. E. D. Burton, says: "The Divinity School is a training school for showing men what they believe and why they believe it." If we understand this statement aright it means that all of the dogmas of every separate denomination or school of theology are taught in that "Divinity School," and when a man comes there to study he is classified according to his denomination, turned into the compartment of that great compound which has been assigned to his particular order—"birds of a feather," you know—and there taught the creed, confession of faith, and polity peculiar to them, and the reason why they believe it. Now, either that big school is all wrong or else somebody else is far from the right track as to what a Baptist "Divinity School" should stand for. According to our way of thinking it is the business of such a school not to show men what they already believe, and why they believe it, but rather to show them what they ought to believe, and why they ought to believe it.

It seems to us that a decent regard for what the Bible says in the fourth chapter of Ephesians as to gospel unity would prevent such a theological anomaly, not to say monstrosity as that Chicago University "Divinity School" seems to be; and especially one attempting to wear the colors and name of the Baptists. It would seem that it was set for the perpetuation of distraction and division, and the indefinite postponement of the millennium rather than the unification of God's people and the hastening of the "rising of the day star."

J. A. H.

Receipts for Home Missions.

Dear Brethren and Sisters:

Although I have been on the go nearly the whole time since I took charge of the Home Mission work, I have taken time, nevertheless, to take a peep into our financial condition. I find that, since the Convention to October 15th, only \$10,993.65 in cash has been received from all sources. And yet our expenditures amount to very nearly \$6,000 per month. The amount that we ought to receive from Mississippi this year, if our work is to go on as heretofore, is \$2,500. To October 15th we have received from Mississippi only \$291.00, and yet nearly half of the Conventional year has passed. I beg the brethren

and sisters to think on these things. We are already in bank for a considerable amount, and paying interest upon it, while the churches are waiting to take up their collections, and the Lord's people failing to send forward what they mean to give. We would gladly avoid this payment of interest if we could. But those to whom we pay salaries must have what is promised them, hence we are compelled to borrow. Will not the Lord's people hurry along their contributions for Home Missions?

I write this appeal late at night, just before leaving for one of the State Associations. For the next five or six weeks I can be in the office very little. During these weeks my home is chiefly on the cars. Brethren, sisters, while I am hurrying hither and thither, talking to the State Conventions and Associations, will you not be sending your money up for Home Missions, so that we may be able to meet our obligations to the Lord's workers? Will you? I greatly desire also that our work may be enlarged this year. It is of the utmost importance that, it should be. The fields are ripe for the harvest. Can you not send about fifty per cent. more for Home Missions this year than you did last year? Please pray over this matter; and then do your duty. May the Lord bless you in so doing.

Affectionately your brother and servant,
F. H. KERFOOT,
Secretary Home Mission Board.
Atlanta, Ga.

From Tupelo.

DEAR BRETHREN:

I gratefully acknowledge the following amount in addition to others already given: \$16.00. Many thanks, brethren, for your timely help. We are neither in the Delta nor South Mississippi, but in the northeast. One of our members, poor in this world's goods, has given more to one church building than all we have received outside of Tupelo. Besides we have helped Biloxi, Aberdeen and others.

Our secretary stated on the floor of the association, when held in Tupelo a few years since, that "We will help you." We helped others, because we believed that it was needed. We ask help because it is needed. Brethren, it is the Lord's cause. Four or five hundred dollars will bring us in sight of the end. A failure of that much will cripple us very much.

For the Lord's cause, brethren, I ask it.

SEND US ONE DOLLAR

Put this ad. out and send to us with \$1.00, and we will send you this NEW IMPROVED ACME QUEEN PARLOR ORGAN, by freight, O. D., subject to examination. You can examine it at your own risk, and if you find it exactly as represented, equal to organs that retail at \$75.00 to \$100.00, the greatest value you ever saw and far better than organs advertised by others at more money, pay the freight agent our special 90 days' offer price, \$31.75, less the \$1.00, or \$30.75, and freight charges.

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The women of our church have given a thousand dollars and will give more. God bless them. The brethren are giving nobly. We have paid out some three thousand dollars or more. We will need some sixteen or eighteen hundred more. May the Lord direct you. Gratefully yours,
S. G. COOPER.

Meteoric Showers in November.

Calculations indicate that a splendid meteoric shower may be expected in the early morning of November 16th, probably visible on both sides of the Atlantic. The earth will then encounter a swarm of meteors which travel in a long oval orbit around the sun, making their circuit in thirty-three and one-fourth years.

In 1833 the nucleus of the swarm was struck, and the display was simply magnificent; in 1866 and 1867 the phenomenon was less impressive, but still remarkable. Just how fine it will be this year cannot be certainly predicted, because the meteoric procession is so long and irregular that the disturbing action of the planets cannot be very precisely computed. It is slightly disquieting also that the "pilot comet," which in 1866 preceded by some months the main body of the meteors, traveling in the same orbit, has not been seen this season.

But if we are fortunate, then, from about one o'clock in the morning until sunrise, the heavens will be full of swift, long-trained meteors, mostly small, but some brilliant with a greenish light, all having their motion directed from the "radiant" point in the "sickle" of

the constellation Leo. The "radiant" is simply a perspective effect—the so called "vanishing-point" of the (nearly) parallel lines in which they all travel.

Their light and heat are caused by the resistance of our atmosphere to their enormous velocity of more than thirty miles a second. Luckily they are so small, probably averaging less than an ounce in weight, that they are wholly consumed in the upper air; not a single fragment of their countless millions is known to have reached the surface of the earth, nor has any sound been heard from them. Were they as large as those from which aerolites descend, the consequences of such a bombardment might be serious indeed.

A second meteoric shower, from the Andromedid swarm which follows in the track of Biela's lost comet, may possibly—not probably—occur on the evening of November 23d or 24th.—Ex.

Married.

At the residence of Mr. T. A. Williams, near Binford, Miss., at 4 p. m., Thursday, Sept. 28, 1899, Rev. J. H. Richardson, of Sweetwater, Tenn., and Mrs. Kate Moore Spraggins, Rev. T. R. Paden officiating. The groom's friends may congratulate him on his fine success, and the bride's many friends here join in wishing them both much success.

MRS. ETTA B. PADEN
P. S.—"Miss Spraggins" had many friends, who sympathize with her in the great loss by fire of her splendid country residence, which occurred only a few days before the marriage. We pray God to bless her and Bro. Richardson.
E. B. P.

Sunday = School

And B. V. P. U.

Lesson for November 5, 1899.

BY W. F. YARBOROUGH.

NEHEMIAH'S PRAYER—Neh. i:1-11.
Golden Text—Prose, I pray thee, thy servant, this day. Neh. i:11.

Having turned aside for a week, to look into the hymn-book of the returned exiles, we now resume their history. Ezra's reform, though far-reaching, was not permanent in its results. This was probably due to the strength of his enemies and a reaction from the severity of his measures. Thirteen years later, during the reign of the same king, Artaxerxes, news came to Nehemiah, the cup-bearer to the king, that his people, the returned Jewish exiles, were in great affliction and reproach in Jerusalem. Nehemiah's position was more lucrative and honorable than the title of his office would indicate. Owing to the custom of oriental monarchs it gave him access and familiarity with the king that few of his courtiers enjoyed. When he heard of the distress of his people, it entered his heart to use his position and influence in their behalf. The book bearing his name tells us how he did this, while the present lesson gives his prayer that God would prosper him in his undertaking. The book gives us a very striking picture of the man, presenting him as an unselfish, devout and patriotic Jew. He appears somewhat egotistical, yet there is such marked confidence in Jehovah, in all his undertakings, that we readily excuse this little weakness in him. His prayer is a model and teaches us much as to the nature of acceptable prayer. The occasion of it was the sad news brought by Hanani, one of his brethren and certain men of Judah that "the remnant that are left of the captivity there in the province are in great affliction and reproach: The wall of Jerusalem also is broken down and the gates thereof are burned with fire." We do well to note

SOME SPECIAL POINTS.

1. **Earnestness in Prayer.** In his prayer, the heart of Nehemiah was mightily stirred. The sad tidings of the distress of his people stirred up the fountain of tears and rent him to God in mourning, fasting and prayer. All this signified that his prayer was right out of his heart, born of the most intense earnestness. But the unfeeling test of his earnestness is manifest in his spirit of self-devotion. He

was willing to give up his position and pleasant surroundings and face the opposition of treacherous enemies and false friends, that he might rebuild the walls of Jerusalem and blot out the reproach of his people. What a pattern for us! Most Christians are well wishers to the building up of God's kingdom and will actually join in the petition, "Thy kingdom come," but are not our prayers mere mockery until we are willing to give ourselves and our means to have them answered?

2. **Reverence in prayer.** Nehemiah believed in "Jehovah, the God of heaven, the great and terrible God." What a contrast between these awe-inspiring terms of address and the soft, sentimental appellations of Deity, which we sometimes hear! We are encouraged to "draw nigh to God" but such expressions as "Dear Jesus," "Sweet Friend," etc., are out of place in prayer to him "who only, bath immortality, dwelling in the light, which no man can approach unto." The bald, blatant, materialism of our times makes us irreverent and places us on too familiar terms with the mighty God. "Be still and know that I am God," is the message which our age ought to heed. Let us approach him with reverent hearts.

3. **Confession in prayer.** Right conceptions of God will always teach us our unworthiness. Nehemiah's conception, expressed in the titles by which he addressed God, revealed to him his sinfulness and led him to confess it. There is no hope for a benighted sinner until he can catch a vision of God. "I have sinned," is the logical result of such a vision and is the only key that will unlock the door of atoning grace. "There is no ear open in heaven to a prayer which lacks the sad minor of confession." On the other hand we know "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

4. **Pleading the promises in prayer.** This prayer is remarkable for its Scripture phraseology. While there may not be a direct quotation of even a single full sentence, yet it is so thoroughly saturated with short phrases from the Scriptures, especially from the Pentateuch, that it may be said to be interwoven with Scripture language. It is good to talk to God in his own words. So Nehemiah tells God what he had promised to Moses, and this he gathers from Moses' writings as a whole, rather than from any specific passage. Jehovah had said if the people

sinned he would punish them. This he had done. But he had also promised to restore them, which he had partially done, and so Nehemiah presents the promise, urging its complete fulfillment on the ground of God's faithfulness. Spurgeon once said that the way he prayed was to find a promise applicable to his special need and then present it to God for fulfillment. Who can find a better way?

5. **Persistence in prayer.** Nehemiah says he prayed day and night. By comparing i:1 with 2:1, 8, we learn that four months elapsed from the time he began to pray till he saw any sign of the answer. Scripture abounds in persistent importunate prayer, but most of us are strangers to it. Impatience in prayer is the cause of many of our sad failures. In our restless, rushing haste we cannot wait for spiritual power, but try to manufacture power for ourselves and our efforts come to naught. We could learn much from studying and imitating that four month's season of prayer by Nehemiah, when we need a blessing.

6. **Definiteness in prayer.** Nehemiah did not pray for all creation in his prayer, as if it was the only time he would ever get the ear of God. Nor did he deal in generalities and platitudes for Israel. He had a burden on his shoulders and he wanted it lifted. He craved a blessing for his people and he put his whole being into the accomplishment of that one thing toward which he directed his prayer. The one thing he wanted, just then and there, was God's help in his undertaking. This blessing he obtained as we shall find in our next lesson. In the meantime let us learn that effective prayers are pointed prayers.

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He Knows.

Pharisaic hatred, resulting in a threatened stoning, compelled Jesus to leave Jerusalem, as John tells us (10:31, 40). "He went away again beyond Jordan." In fact he was always on the move. No one wanted him. "His own received Him not." The entire three years of His public life may be summed up in: "The Son of man hath not where to lay His head."

At the time above mentioned, when Jesus was still abiding in semi-seclusion at the place where John first baptized, there came to Him a messenger from some friends. Lazarus was sick. The Bethany home was shrouded in a hush, as two sisters watched the struggle between vitality and disease. Unto Jesus, who had long since left the country, the earnest message came: "He whom Thou lovest is sick." There is no demand made of the Lord; nothing save a simple statement of the sad affair, leaving all action to his discretion.

"Now Jesus loved Martha and her sister and Lazarus." Yet strange as it may seem He abode still in the same place where He was. At a word, though thirty miles away, He could have healed Lazarus; or by hurried travel the bedside of the sick man could have been reached before life's flames go out. Jesus loved Lazarus—yet He did not help him. He loved the two sisters but still refused to aid them. Seemingly, worse than all, He remained away until Lazarus died. Words fail to picture the anxiety of Martha and Mary—which anxiety increased as the Lord's delay was more apparent.

"Why doesn't He come?" was no doubt, their constant question. The twelve on the night of the storm might have asked the same, as Jesus remained on shore leaving them to battle with the waves. But after so long a time, He came and the storm ceased. Even so, our Lord loved the Bethany family and tarried until the brother died. Said Jesus, "This sickness is not unto death but for the glory of God; that the Son of God may be glorified." That explains His delay. Had the summons been immediately obeyed, the healing of Lazarus would have been only so much—nothing more. We would never have had the sublime eleventh chapter of John. But as it was, He tarried; Lazarus died; Martha and Mary grieved, thinking their brother forever gone from earth. Then it was, that Jesus came; the dead was raised; many

were converted by the miracle; the faith of the disciples was increased; the sadness of the sisters gave way to joy and the Son of God was glorified.

Jesus suffered on earth that we might be glorified in Heaven; but there are times when Christians are called to suffer, that Jesus might be glorified on earth. The sorrow of Martha and Mary was deep; yet the joy which followed was equally as full. No doubt they were pained, not to say perplexed, at the delay of Jesus. But their gladness which would have come at their brother's restoration to health, would not have been so great as that which came when he walked forth from the dead. Jesus lets us suffer that we might the more rejoice.

His footsteps may seem tardy His coming slow; still there are the abiding words: "That the Son of God might be glorified thereby."

W. A. HAMLETT.

Grenada, Oct., 1899.

Way Notes.

The fiftieth session of the Harmony Association met with Good Hope church, Madison county, embracing the 4th Sunday in October. The introductory sermon was preached by Elder W. P. Dorrill, from 2 Thes. 2:5. A large delegation was present. All the churches of the body were represented but one. Five new churches were received at this session, four white, and one Choctaw Indian church. There are now five Choctaw churches in this Association. Dr. T. E. Morris was reelected moderator and Rev. T. J. Moore clerk and treasurer. More churches reported baptisms in this Association than any we have attended this year. All but five reported baptisms, aggregating 91, against 21 deaths.

They seem to be wide awake to all our denominational enterprises. Lena High School is fostered by this body and they are very proud of it, and are determined to make it a great success. Dr. A. V. Rowe was present and strongly represented his work. Sunday morning he spoke on missions to the great crowd that assembled in the yard, after which we preached to them on the "Witnesses of Jesus." The entertainment was abundant and good. THE BAPTIST was adopted as the State organ and all we need in the State in the way of a denominational paper. We got a good list of subscribers and the cash. We enjoyed the Harmony very much indeed.

S.

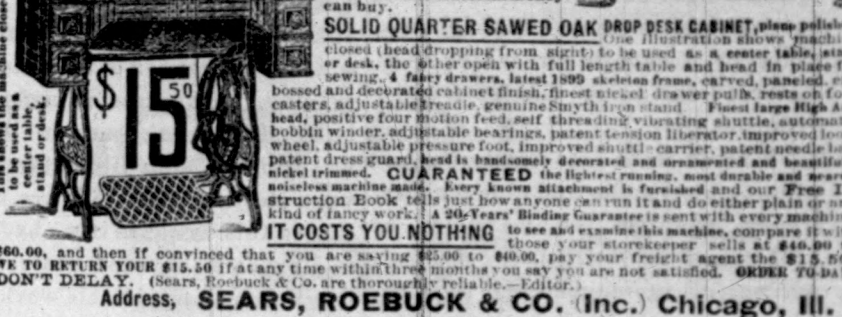
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Ministers & Churches.

A New Church at Oakley, Hinds Co., Miss.

By invitation of brethren in the vicinity of Oakley, Bro. Chas. L. Lewis and the writer met with them on the 22nd of October, 1899, and helped them in the organization of a church for which they adopted the name Oakley Baptist Church.

Sixteen went into this organization—seven males and nine females. They adopted the "Articles of Faith" published in *Pendleton's Manual* as their creed and the Covenant, in same book, as their agreement. Bro. Lewis preached the sermon.

Oakley is about twenty-two miles from Jackson and on the "Little J." railroad. This new church is about six miles from Raymond, about three miles from Lumberton and about three from Salem.

By resolution they recognized Bro. Derrick, one of the constituent members, as their deacon, and elected Bro. Finnell to the deaconship, to be ordained hereafter. They elected a Sunday School superintendent and secretary (they had been operating a Sunday School) and fixed a day on which to come together to take steps to secure a preacher. P. A. H.

Utica—We are, feeling good at Utica. The contract for our new house is let, and the work is moving along nicely. The bid accepted is that of Mr. E. C. Richards, of Utica, \$3,125.00.

J. L. Low.

Declines a Call.

Corinth, Miss., Oct. 27, '99.

TO THE BAPTIST: Bro. E. L. Wesson, pastor of Corinth Baptist church has declined to accept the call of the church for next year. His pastoralate will expire on December 31st of this year. He is a noble and good man, a genuine Baptist, true to the "faith once delivered to the saints," a splendid pastor, and an excellent preacher. Corinth church will be without a pastor on January 1st, unless one is sooner called, and Bro. Wesson will be ready for the work whosoever God may call him on and after that date. Some good church can find in him an excellent pastor and preacher, and I pray that an acceptable door may be opened to him.

Yours in Christ,

E. S. CANDLER, JR.

Make Your Election Sure

Make it sure how? By faith and good works of course. Work out your salvation. We have a field to work in and corn planting is not corn gathering and we must work till Jesus comes. Now, this I say, brethren, "he who soweth sparingly shall reap sparingly, but he who soweth bountifully shall reap bountifully." This is the world for sowing, up yonder is the place for reaping. A fig tree is a fig tree but if it does not bear fruit it must be cut down. Be diligent to make your election sure. We are not as safe in this world as if we had been in Heaven a thousand years. The devil and sin are in this world, but there are no devil and sin in heaven. We are safe if we are diligent. We are saved by grace but good works are absolutely required. I haven't space to say anything about election only that I never heard of a man being elected who was not a candidate. So run that you may obtain. W. D. WINDHAM.

Verona, Miss., Oct. '99.

BAPTIST PRESS.

The Examiner: We have examined with very great interest the first number of the new series of studies in missions, prepared for use in the "Conquest-Missionary Course" of the Baptist Young People's Union. The general theme of this number is "The New Testament basis of missions," ably treated by Drs. Edwin M. Poter and E. E. Chivers, followed by a study on "The voice of the New Testament on missions," by Dr. Chivers. There is great need of a more careful study of missions in our day, not only by the young people of the Baptist Union, but by our church members generally, and this series supplies a good basis for such study by both young and old.

Chronicle: The man who will take a polygamist into his home as an associate for his wife or daughter, has very little regard for common propriety, saying nothing of virtue. If he wants to furnish wives for Mormon elders he should emigrate to Salt Lake City at once. Neither hospitality nor charity expect a man to entertain such moral vultures.

Word and Way: A man's attitude toward men is determined by his attitude toward God. If a man loves God he will love men, and the more he loves God the more he will love men. It is no less true that the man who has

faith in God will have faith in men. Where ever you find a man who is suspicious and skeptical concerning men, set it down that his relations with God are strained.

Journal and Messenger: The discovery of gold in South Africa, and some recent discoveries in connection with the gold fields, raise the question whether that is not the Ophir of Solomon's day. It is found that there are traces of mining at various points, and the Bible account of the passage of Solomon's navy down the Red Sea, and its long journeys, which might have been made along the coast of Africa without the aid of a compass, help to produce the conviction that the scene of the present war in Africa is the Ophir of antiquity.

H. F. Joles.

Bro. H. F. Joles, of Texas, took sick and had to return home. Our people were delighted with him as a true man and an able preacher. His visit did us great good and we hope he may be able to come again.

A. B. MILLER.

Little Rock.

Hilltop Farm.

BY SOPHIE TITTERINGTON.

12 mo., 292 pages. Price \$1.25. American Baptist Publication Society, 1420 Chestnut street, Philadelphia. It is divided into twenty-two chapters of about thirteen pages each. The book is neatly bound in red cloth. The style is charming and the spirit Christly. The entire book represents the unfolding of the Christian character, as under the leadings of the spirit of Christ it grows "in grace and in the knowledge of our Lord and Savior Jesus Christ." It shows how helpful God's children are to others while they are developing under the influence of the inbreathed spirit life. It teaches the importance of always being able to answer the question: "What would Jesus do?" It is a fine book to be placed in any home. It will greatly improve home life if carefully read and considered. It is also a fine volume for a Sunday-school library. It incidentally brings out the tact and patience of a delicate little wife and mother, showing how God used her for the spiritual development of a worldly husband and selfish, careless children. Read this book if you wish to have a peep into a happy and useful Christian home. It also inculcates the duty and shows the fruitfulness of efforts to uplift the poor and unfortunate in this world.

Deaths.

Henderson Lowry.

A prominent and familiar figure was removed from our midst by the death of Bro. Henderson Lowry, which occurred at 4:40 p. m., of the 15th of October, 1899. Bro. L. was born in Stewart county, Tenn., January 20, 1814. So his age numbered 85 years, 8 months and 25 days. When very small his parents removed to Washington county, Alabama. He was rendered fatherless at the age of 14. Was married to Miss Mahala White Bedwell, Sept. 7, 1837. So they journeyed together 62 years, 1 month and 8 days. He removed to Mississippi, to the place where he died, early in 1847. Was baptized into the fellowship of L. E. M. then Harmony Baptist church, in October, 1849. He served as deacon many years. In all his relations he was faithful. The writer thanks God for his life. He leaves a sorrowing companion, four sons, twenty-three grand children, fourteen great grand children and numerous friends, to mourn his loss. Farewell brother and friend beloved till the Master calls for the reunion. God be gracious to the sorrowing ones. P. A. HAMAN.

Johnson.

Syntha Ann Johnson, daughter of T. J. and Lizzie Johnson, was born October 15, 1887, and died August 22, 1899, aged 11 years, 10 months and 13 days. She leaves her father and mother, one brother and one little sister, and a great host of friends and relatives to mourn her loss. On the 23rd of August her remains were laid away in the Hebron cemetery, there to rest till God bids it arise again. Her death-bed scene was a mystery to many, but not to those who knew Christ. Her father and mother are in full fellowship with God's people in Hebron church, and Annie was kind and affectionate to all her school-mates and friends, and her life was attractive to all. She was so Christ-like that we did not forget to love her, and while at school, if she saw any one that he thought was forsaken, she gave kind words and a helping hand. Annie said at her grandmother's, about two days before she died that it seems that nothing will do Pa but to move on the account of the infidelity in the neighborhood, but it is not bothering me, and I am not afraid of it. And when her parents saw that they had exhausted their power and medical skill, then they left the room in earnest prayer. Then she said to her physician, not to leave me till I go. I must serve my Lord a little while, and asked him to get Pa and Ma to come back and a near neighbor, R. J. Ellis' wife, called them and said Annie wants you all to come back. And when they came in her Ma asked her what she wanted, and she said, Ma, I want you and Pa to stay with me, till I can die. Then she said, Ma, I want to be buried in a white lawn dress and it trimmed in white lace and blue ribbon and made mother-hubbard style, and the coffin trimmed in white and black.

Then she asked where Bigman and Dealie were. Her mother told her Dealie had gone after him (her brother was at school). Then Annie said I wanted to see them, and I wanted to see Rena, Anna and Elbar, (her school-mates) to tell them good-bye. And when her brother came home, she told him to come and tell her good-bye. She asked him to kiss her, and raised upon her elbow, and kissed him, and lay down

again and said: I will never get up again, and said Dealie, don't sin any more. Then she said to her Pa, I helped you in the turnip patch till dinner Saturday, and Dealie and I went to grandma's, and I was taken down sick there, and came home Sunday, and lay down, and have never been able to be up any more. Her Pa said, and you wanted to see your grandma, didn't you? And she said yes, but it is too late. You all need not put yourselves to any trouble. Her Pa said, have I been good enough to you? And she said yes. And as others came in she would tell them to come and tell her good-bye, and closed her eyes in death as if she was in a sleep. Her parents are worthy of her praise. They have taught her to be Christ-like, and have walked in obedience to God's commands. We trust that the loss of this darling one will draw them nearer to God than ever. We sympathize with them in this sad hour. Our hearts even ache with them in sympathy in the loss of this child. May God throw his arms around the bereaved ones, and finally receive us all in heaven.

A FRIEND.

Mr. and Mrs. A. T. Haley.

In two short months, these two, who had lived so happily in the relation of husband and wife for twenty-five years, were reunited on the other shore. The latter, Sister Sallie (Purser) Haley, was the first to cross the dark river. On September the 29th, 1899, at her home in McComb City, she closed a life of 43 years, 7 months and 27 days; a life beautiful in true womanly modesty, adorned with the graces of the Christian religion and wearing as its crown the glories of motherhood. The six children she leaves behind are the jewels of this crown. May their lives be such, by the grace of God, as never to dim the luster of this godly life, and one day on the fairer, brighter shore enter with mother into the joys that shall reward the faithful in Christ Jesus.

Now that she, in whom the heart of the husband safely trusted, is gone, the strength of the strong man is broken. He, too, succumbs to disease and on the 1st of September the spirit of Albert T. Haley calmly quits the dissolving house of this earthly tabernacle for the house not made with hands. He lived 52 years, 8 months and 15 days. With him life was no idle song. Fortified by the spirit of Christian manliness he went forth to life's battles with good cheer and fought them well to the finish. He so commanded the esteem and confidence of his brethren that upon him were laid the duties of a deacon. He was made also a faithful and valued teacher in the Sunday-school.

As the writer knew him and his family in the Baptist church at Hermanville, he can truly say, that in Brother and Sister Haley he had what Paul claimed for his friends, "Helpers in Christ Jesus." And now they are gone from us! We shall sadly miss them! Their friends, who were many, shall miss them! The pastor and church at McComb, where they had so recently moved, shall miss them. The brothers and sisters are saddened over these broken links in their circles. The two aged mothers—Sister Haley of McComb and Sister Perser of Hazlehurst look through tear dimmed eyes, but with joyous hope, to the day when they shall meet son and daughter in the bright beyond. And the dear children, Heaven bless them! How desolate the home without father and mother! May the words of inspiration come with in-

creased sweetness to them: "When my father and my mother forsake me then the Lord will take me up. May they be able to say:

"What'er my God ordains is right,
His will is ever just;
How'er He order now my cause
I will be still and trust;
He is my God, though dark my road,
He holds me that I shall not fall,
Wherefore to Him I leave it all."

I. H. ANDING.

Sims.

Henry Sims died at his home near Artesia, Miss., Oct. 6, 1899. He was in his 22d year, and was a member of the Harmony Baptist church and a leader of his Sunday-school. He was kind, generous, cheerful and happy, and a general favorite. But he is gone. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Farewell, dear brother, till we meet again in the radiant home above. His pastor, H. J. V.

Gladney.

Miss Margie Gladney, aged 18 years, died at her home in Choctaw county, Miss., Oct. 22nd, 1899. She joined the Baptist church when 13 years old. She was fond of books, apt to learn, and loved foreign missions. She was the eldest daughter and favorite of her family. She attended her church the last time just a month before her death. She went home and took fever of which she died. Farewell, dear sister, we shall miss and love thee. "Blessed are the dead that die in the Lord." Pastor, H. J. V.

W. F. Rochester.

Born May 6th 1826, in South Carolina. In early youth he emigrated to Mississippi, residing continuously in the same neighborhood, honored by all who knew him to the day of his death, October 19th, 1899, aged 73 years, 5 months and 13 days.

He professed faith in Christ and joined the Baptist church in 1850, and was ever an earnest, consistent member. Married to Miss Mary Ann Gober, May 22d, 1859, who survives him in the "patience of hope." They raised ten children, all of whom he lived to see "born again," members of the church, eight of whom were permitted to follow him to his last resting place. His memory will live to bless mankind, a benediction to the neighborhood. "Blessed are the dead that die in the Lord."

His friend,

W. A. CRUM.

Bible Day.

The Publication Society has issued a neat pamphlet on "The Best Book in the World," and prepared a novel box—a fac simile of a miniature Bible, for collections on Bible Day. The design of the box to secure one dollar or more from each Sunday-school class on Bible Day—second Sunday in November. As the Publication Society is doing the work for the whole denomination, and every Society, whether State or National, shares in its benefits, every Baptist should help to make Bible Day successful.

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THE HOME.

Secret of True Happiness.

Happiness comes through quiet acceptance of the talent, temperament, and task that God hath appointed. Unable to add one cubic to the stature, or make one hair white or black, man is impotent to alter his birth-gifts. Through heredity our fathers chose the life-work for us, and, try as we may, we cannot alter their choice, though we can break our hearts. To-day one part of society is making itself miserable through an overestimate of great deeds and an agonizing desire to do striking things. Yet struggling and agonizing never did anything worth while.

The first sign of a great piece of work is the ease and swiftness with which it is done by him appointed for the task. Another part of society destroys happiness by underestimating small deeds and duties. God's mountains are not made out of huge chunks of granite, but out of minute flakes of mica. Size has nothing to do with the valued work, and man cannot be happy until he surrenders his will and cheerfully accepts the one talent, or two, or ten, counting it honor enough to do his appointed work more perfectly than any other can possibly do it.

We do not need great and splendid things, but that common things shall be lifted up and illuminated by a quiet and beautiful spirit. One of the secrets of happiness is found in the habitual emphasis of pleasant things and the persistent casting aside of all malign elements.—N. D. Hollis in *Ladies Home Journal*.

"Oo" for "U."

The *Baltimore Sun* says, editorially:

"Oo" for "U."—Writing in the *Pull Mall Gazette* for October, on "The American Language," or the difference between English and American modes of speech, Mr. William Archer falls into error in assuming that the Northern custom of pronouncing "u" as "oo" is general in the United States, the fact being that such pronunciation is not favored south of Mason and Dixon's line. Mr. Archer has found many of his American acquaintances pronouncing Dewey as "Doey," and once heard Chief Justice Fuller pronounce constitution-

al "constitootional," but his inference that "the liquid 'yoo' is very seldom heard in America" is entirely too wide. Throughout the South "yoo" is deemed the only correct pronunciation of "u" in the class of words suggested, and the same is to be said of well-educated people in Massachusetts. In other words, the Southern people and the better educated people of Massachusetts agree that New York is not "New York," union is not "oon-ion," duty is not "dooty." No doubt, a great many fairly educated people in the North have fallen in with the popular mispronunciation of "u" but even there it is not accepted generally by careful speakers as the correct sound.

This is fairly accurate; but has the *Sun* noticed that many of the same people who are horrified at "dooty," and would go into spasms over "constitootional," say "absolutely" without a wink?—*Religious Herald*.

A Life of Labor.

A life of grace is a life of close industry, of patient experiments. It is bound to make heavy demands on our pluck, on our hopefulness, on our humility, on our spiritual energy. We should never think it strange that it should be so if we could only turn again and again, and throw our eyes around this great world about us of manual labor, where men learn and bear and endure hardships, and win their pittance of bread by the sweat of their brow without protest and without surprise. As is their lot so is ours; as with the body of man so with the spirit. They do not flinch, or complain, or fear, or refuse—why should we? It is the work that we are given to do. It is world of work into which we have been called, this kingdom of the Spirit; it needs the like temper, the like courage, the like energy, and the like hope. Take heart, then, beloved—take heart! On darkest days, when you seem to yourselves to be ever beginning again a thankless and profitless business without gaining an inch; when the religious life which had begun in such gladness has lost its glory, and has turned into a grim and heavy grind, when you strive and strive, and cannot attain; when you wonder why it has been made so very hard to be a Christian—look up and say: "It was to be work; why am I disheartened because it conforms to its type?—God is a worker, and knows what I am feeling, knows how it drags, knows where it pinches, knows where the weight tells, knows the fatigue of this dull

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drugery and this rusty routine! Ah, not only knows, but is a fellow-worker in it, sharing in the burden, working himself in me both to will and to do of his good pleasure, according to the mighty working of his power by which he slowly subjected all that is in me to himself. I will work, however, long and stern the strain, "for in me and with me the Father worketh hitherto, and the Son works also."—*Cannon Holland, in Christian World Pulpit*.

Playing Doctor.

Children are quick at imitation, and have a talent for making up games in which they cleverly burlesque their elders. One day two bright little children were found playing "doctor." The youngest child was the patient, with head wrapped in a towel, and the older the physician, with a silk hat and cane. The mother, unseen by the little ones, listened at the doorway. "I feel awful bad," said the patient.

"We'll fix all that," said the doctor, briskly. "Lemme see your tongue."

Out came the tiny red indicator. "Hum! Hum! Coated!" said the doctor, looking very grave indeed.

Then, without a word of warning, the skilled physician hauled off and gave the patient a smart slap in the region of the ribs.

"Ouch!" cried the sufferer.

"Feel any pain there?" inquired the doctor.

"Yes," said the patient.

"I thought so," said the healer.

"How's the other side?"

"It's all right," said the patient, edging away.

Thereupon the doctor produced a small bottle filled with what looked like either bread or mud pills, and placed it on the table.

"Take one of these pellets," the physician said, "dissolved in water, every seventeen minutes—altermitly."

"How long mus' I take 'em?" groaned the patient.

"Till you die," said the doctor. "Good morning!"—*Baltimore Methodist*.

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Temperance.

The Drink Evil in the Churches.

This is a very old and trite subject, but it deserves constant attention. There is no special political or other effort now being made among us to lessen the drink habit, but this evil abides with us. The churches are infected by it with few if any exceptions. Crimes that grow out of it are constantly being committed. The present system of liquor selling in South Carolina is evidently not a solution of the problem. If it is not an encouragement to so-called moderate drinking, it at least does not discourage the practice. It seems to embody as its foundation principle, the questionable one, that so long as a man does not become intoxicated he may have all the drink that he desires. It would be vain to attempt to convince some people that this principle is a false one. So strongly is it entrenched in the life-long habits, as well as in the too revered habits of their fathers, that one can hardly hope to show it in its true light.

There has been among our Christian people certainly not too much effort in a political way to put down the traffic, but too little effort in a religious way. We have been seeking help through the State, and have too much neglected the help that ought to be given by the churches. It does seem a little queer that we should have sought for prohibition in the law and have neglected to establish and maintain it in our churches.

Then, too, we have been guilty of unfairness in the matter of church discipline. We have been almost unanimous in excluding from our membership the makers and sellers of strong drink. But we seem, for the most part, never to have realized that, so far at least as our church members are concerned, the greatest sinner of all and the source of our church troubles about the matter, is the drinker himself. When one of our largest churches in another State gave notice that within a year's time her members who dealt in liquor must either change their business, or go out of her membership, it was possibly a step in the right direction, but it is scarcely the first step that should have been taken, and certainly it is not the only one. The men that drink liquor as a beverage ought to be dealt with.

But that step is often hard to

take. A good pastor has just said that one of his deacons had been beastly drunk, and that he was helpless in the case in view of the fact that so many of the other members are themselves addicted to drinking and dare not bring up the case of the deacon. And how often has it been said of a church, even of a Baptist church, that makes a profession of believing in a regenerate church membership, that there are not sober men enough in the church to deal with those who drink. Such a thing is a shame and a disgrace. It is so hard oftentimes to purge our churches of drunkards, that it would seem in some cases an almost hopeless task to relieve a church of its moderate drinkers.

Of the nine hundred churches in South Carolina, not many, if any at all, would have for a pastor a man who is known to be a drinker of strong drink. And yet how many of them are there that would deal with one of their members for the same offence?

We ought to quit the business of straining out the gnat, but we certainly ought not to keep on swallowing the camel. And the camel in this case is the church member who drinks liquor as a beverage. He is the bulwark of the liquor traffic. He is the clog in the wheels of church discipline. His the beam in the eye of the churches. He is the stumbling block over which younger men fall into ruin. He may be an example of worldly "self-control," but not of control by Christ. He is the thing out of which beastly sets are made. If a tree is known by its fruits we must give this tree a fearfully bad name.

Is it right that the so-called moderate drinker should find a refuge in our churches? Should his selfish and Christless liberty to drink these dangerous draughts, even though they do not prostrate him, be virtually protected and secured to him by the silence or indifference of the churches? Shall we expect the state to do what our churches will not or can not do, or be purer or more availing in her efforts for the redemption of the land from the drink curse than the churches are for the redemption of themselves from this evil?

Why should not the drunkard be excluded from a church of Christ so soon as the offence is known? And why should not the member who drinks intoxicating liquors as a beverage, when the evil of it is so plain, be taught that he can not drink the cup of the Lord and the cup of the devil.

Sunday School Board

Southern Baptist Convention.

THE STORY OF YATES, THE MISSIONARY—Charles E. Taylor, D. D., Cloth, 12mo., pp. 300. Price \$1 postpaid.

PARLIAMENTARY LAW—By F. H. Kerfoot, J. D. Cloth 12 mo., pp. 196. Price, postpaid, 75cts.

A GREAT TRIO: JETER, FULLER, YATES—Three Lectures before the Southern Baptist Theological Seminary. By Rev. W. R. L. Smith, D. D. Paper 12m., pp. 116. Price, 25cts., postpaid.

CONSISTENCY OF RESTRICTED COMMUNION—J. M. Frost, Paper, 12mo., pp. 64. Price 10c., postpaid; 60c. per doz.

Mr. E. W. Stephens, Moderator of the General Association of Missouri, writes in a private letter: "I am just now in the midst of 'Yates: the Missionary,' and am charmed and thrilled as I proceed with the work. I do not remember to have ever read a book that I enjoyed more, or which interested me more."

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August 31, 3m

The November Work.

REMEMBER THE MONTH IS NOVEMBER,
REMEMBER THE SPECIAL WORK IS
CHURCH BUILDING.

An earnest appeal this day from a place where every effort is being made to keep us from building, but our people are equal to the emergency, but they need our help. A hundred dollars there now will save our cause. What shall I say to the missionary? Let every pastor and every church heed the call for church building in November.

A. V. ROWE.

Another Resignation.

TO THE BAPTIST:

Finding it impossible for me to unite the forces here, and enlist them heartily in the Lord's work, I have declined to accept the work for another year. This is a big field and there are many noble people here, but not being able to unite and enlist them in the Master's work, I feel that I am not the man for the place. I have been kindly treated by all, and have learned to love the people generally, but knowing that no pastor can accomplish good without a united church support, I think it best to retire.

I have thought of taking church work for half my time and giving the other half to evangelistic work. This has been my conviction and desire for some time.

My time will not expire here till December 31st.

Sincerely,
E. L. WESSON.
Corinth, Miss.

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Write to me or come to see me at Hattiesburg, Miss. L. E. HALL.

THE BAPTIST.

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See!

THE BAPTIST will be sent to new subscribers from the time the subscription price reaches this office till January 1, 1901. Remember it will not cost you any more to get THE BAPTIST from now till January 1, 1901, than it will from January 1, 1900 to January 1, 1901.

A Pan-Baptist Conference has been proposed by the *Religious Herald*. It seems to be meeting with great favor. Secretaries Rowland, Willingham and Frost are very cordial in their approval of the movement. Rev. Chas. H. Small, D. D., pastor of the First Congregational church of Springfield, Ohio, suggests that inasmuch as "these are days of expansion," the proposition be expanded to embrace not only Baptists, but all churches of the independent form of government. This would be in line with the Pan-Presbyterian Alliance. Being opposed to certain kinds of expansion, we would insist on keeping to the original suggestion of having it a purely Baptist affair. We fear that this one point of agreement, as scriptural as it is, might not be a sufficient bond to cement and hold together the heterogeneous compact. Philadelphia, London, Richmond and Washington have

been named as suitable places for such a meeting. It occurs to us that such a conference could be made very helpful in many ways. We all need an enlargement of our mental and spiritual horizon.

College Tidings.

We feel that the damage from yellow fever is practically over, though quarantines are still on. The reports from Jackson are favorable and we are having cold weather. The thermometer stood at 43 this morning at 6 and has been below 65 all day. We hope for a still colder night tonight and a heavier frost. We have enrolled 185 and we expect a number of recruits as soon as the quarantines are raised. We have worked right on. The situation in Jackson has never been serious and we have kept sufficient quarantines to make Clinton safe. To the patrons who have trusted us we return our hearty thanks. I suppose that better work and better behavior than we are having now were never known at Mississippi College.

Truly,

W. T. LOWREY

An Uncertain Sound.

In the last number of THE BAPTIST, October 12, over the signature of Bro. O. D. Bowen, in which he reviews the sermon from Bro. Price, endorsed by Bro. Sproles, Bro. Bowen says: "I am delighted with it," and then proceeds to criticize it by remodeling it somewhat (or the text rather) "Give diligence to make your calling and election sure." 2 Peter 1:10, is the text or words of the inspired apostle. "If the trumpet give an uncertain sound who shall prepare for battle," etc.

I have always understood that the New Testament was inspired. This was Paul's idea, and I am inclined to think he was right. Hear him, "How that by revelation he made known unto me the mystery." * * * "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit that (we) the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel." Eph. 3:3 5 6. Then if they were inspired, inspirations ought to stand for what it says, not subject to any private interpretation, placing it entirely out of its inspired setting. Now, the words in the text, "Make your calling and election sure," is by an inspired apostle.

The words in the article, "God's eternal, unconditional election of certain persons to eternal salvation of his sovereign will" is Bro. Bowen's. I see he puts it in quotations. I do not know who he is quoting but I do know he is not quoting inspiration, and further says with seeming impunity, "either of these definition of election precludes the idea that it is in the power of man to make his election sure, yet Peter said, 'give diligence to make your calling and election sure' and Bro. B. says Peter is wrong, on the ground that his idea of election precludes the possibility of Peter's idea being right, etc. I am not criticizing; I only want the right key sounded, whether I am to prepare for battle. If the words "unconditional election of certain persons to salvation" is in the Bible, I humbly confess my ignorance of the fact, and beg to be led out of the milk pail (the Bible) and be admitted into the kingdom of meat, where I can get one square meal of good old rusty bacon and then lay down and take my rest and wait the sounding of the glorious jubilee.

J. T. S.

Getting Up a Revival.

It is said that many years ago, when the Rev. William Barns, the quaint Irish Methodist preacher, had charge of a congregation in Columbia, Pa., the officary and other leading members insisted on his sending away for distinguished preachers to come and "help get up a revival." So, out of deference to their wishes, Mr. Barns sent and secured the services of first one and then another; but still they had no revival. After this, when they were gathering one evening for the regular weekly prayer meeting, the pastor, addressing them in his direct manner, and with distinct Irish brogue, said: "Brethren and sisters, we sent for Brother A, and then for Brother B, and then for Brother C, to come and help us get up a revival. They all came and did their best, and still we have no revival. Now let us get down on our knees and send for Brother Jesus Christ, and then we will have a revival—let us pray."—*Observer*.

In the city of New York are 7,000 saloons, or one for every 200 people. These are hotbeds of vice—breeding places of all crime. With the exception of a few Germans, they are kept by low, illiterate, blasphemous men, full fifty per cent. of whom are ex-convicts. —Rev. Madison C. Peters.

Church Boarders.

A friend of mine told me once that when he went to a boarding house he could always tell who the boarders were, for they never alluded to family matters, but sat down to the table and talked of outside affairs; but when the son came in he would go into the sitting-room to see if there were any letters and inquire after the family and show in many ways his interest in the household. It doesn't take five minutes to tell that he is not a boarder and that the others are. And so it is with the church of God. You see these boarders in church every Sunday morning, but they don't take any interest; they come to criticise. And that is about all that constitutes a Christian nowadays. They are boarders in the house of God; and we have got too many boarders.—D. L. Moody.

Poor Mrs. Steven.

When Col. Bryan's eldest daughter was four years old she was sent to Sunday School. The infant class teacher talked to the children about the death of Stephen.

The next day Mrs. Bryan went out calling, accompanied by her little daughter. After several calls had been made the child asked:

"Mamma, where are you going next?"

"To see Mrs. Steven," was the reply.

"Oh! I am so glad you are going to see poor Mrs. Steven," the child said, in a sympathetic tone.

"Why do you say poor Mrs. Steven?" the mother inquired.

"Why, mamma, don't you know they have stoned Mr. Steven to death?"—*Pittsburg Dispatch*.

It is thrilling to think of what a mighty power the gospel has been in the world's civilization. It first conquered the Roman world, it met and won the nations of Europe, and thence it was brought to the Western Hemisphere to achieve its mightiest victories and establish its strongest fortress. And now both Europe and America are uniting in efforts to send the gospel, with its uplifting and ennobling influence, to the farthest regions beyond.—*Ex*.

Judge (severely)—"Seems to me I've seen your face many times before."

Prisoner—"That may be true, yer Honor. I used to tend bar down at Casey's."—*New York World*

Most men suffer a good deal less from conscience than from indigestion.